Millennial Star

Vol. 104, No. 49 Thursday, December 3, 1942

FORCES ISSUE

POETRY

O WORLD

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

What riches have you that you deem me poor,
Or what large comfort that you call me sad?
Tell me what makes you so exceeding glad:
Is your earth happy or your heaven sure?
I hope for heaven, since the stars endure
And bring such tidings as our fathers had.
I know no deeper doubt to make me mad,
I need no brighter love to keep me pure.
To me the faiths of old are daily bread;
I bless their hope, I bless their will to save,
And my deep heart still meaneth what they said.
It makes me happy that the soul is brave,
And, being so much kinsman to the dead,
I walk contented to the peopled grave.

—George Santayana
(1863).

THOUGHT FOR THE WEEK:

No man is entitled to be a leader who does not rise above self-interest. —President Heber J. Grant.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 49 Thursday, December 3, 1942 Price 2½d.

This issue is published for the Forces of the United Nations in the European theatre and has been prepared under the direction of the British Mission Presidency of the Church of Jesus Christ of Latter-day Saints.

ANDRE K. ANASTASIOU, Acting Mission President.

JAMES P. HILL, Editor.

WENDELL B. ANDERSON, Editor, This Issue.

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 4510

A LITTLE while back the "Star" received some photographs and material from Washington which was incorporated in a special issue. I had read with some interest before this time an article by a certain Wendell B. Anderson, then unknown to me, which I thought would make very fine reading for that particular issue of our journal. I included it in the issue, little thinking at that time I was shortly to meet the author. Whilst at a meeting at the Chapel of the South London Branch, I noticed a tall, dark, young American officer, but did not get the opportunity to meet him afterwards. Soon someone mentioned the name of Anderson to me, informing me that that gentleman wanted to talk to me about the "Star." "Anderson," I inquired, "not Wendell B. Anderson, surely?" "That's the man," came the reply.

From our meeting came the development of the idea suggested by Brother Anderson, that we should publish at regular intervals a "Star" for the Forces, and the consummation of that idea has its being in this issue.

TO MEMBERS OF THE CHURCH IN THE FORCES OF THE UNITED NATIONS WE SEND GREETINGS, THEREFORE WITH THIS "MILLENNIAL STAR." WE ARE PROUD TO KNOW OF FELLOW MEMBERS FROM "OVER THERE" HERE IN THIS COUNTRY READY TO STAND WITH US IN THIS FIGHT FOR THE PRESERVATION OF OUR LIBERTY AND OUR IDEALS, AND WE HOPE THAT WHEREVER AND WHENEVER POSSIBLE THAT YOU WILL DO US THE HONOUR OF PARTAKING OF OUR HOSPITALITY AND SHARING WITH US WHAT COMFORTS ARE OURS IN THESE LEAN TIMES.

Each month we shall publish an issue which will contain material specially selected for your reading, and we hope that our "Star" will reach every one of you. Nearly all of the material for this issue has been selected and arranged by Lieutenant Wendell B. Anderson of the U.S. Air Force, a keen, likeable fellow whose interest lies in your welfare. He hails from Washington, D.C., and is no doubt known to some of you. You'll be hearing more from him in the future. Meanwhile watch for YOUR ISSUE OF THE "MILLENNIAL STAR."

J. P. H.

"What Has The Church To Contribute To The War Effort?"

The following is an extract from a programme presented as a round table discussion, the first of a series on the Church Radio Hour. It was presented over K.S.L., Sunday, July 19, 1942, at 9.15 p.m.

SALT LAKE CITY, UTAH.

ANNOUNCER: WHAT HAS THE CHURCH TO CONTRIBUTE TO THE WAR EFFORT? This is the problem to be discussed to-night in the first of a series of informal round-table discussions presented by the Church of Jesus Christ of Latter-day Saints on the general theme: THE CHURCH AND PRESENT-DAY PROBLEMS.

Participating in to-night's discussion are Elder Don B. Colton, President of the L. D. S. Missionary Home, former Congressman from Utah and President of the Utah chapter of the Sons of the American Revolution; Elder Wendell J. Ashton, a prominent young Salt Lake business man and newly appointed General Secretary of the Deseret Sunday School Union; and Gordon B. Hinckley, Editorial Secretary to the Committee on Radio of the Church of Jesus Christ of Latter-day Saints.

Hinckley: With the world engaged in what is doubtless the greatest struggle of its history, the question has often been asked: "What has the Church, and particularly the Church of Jesus Christ of Latter-day Saints to contribute to the war effort?" This was brought forcefully to mind the other day when a friend made a remark regarding the Chuch's loyalty to the Government during this great struggle. I believe, Gentlemen, that there is no better phase of the subject on which to begin this informal discussion than the question of loyalty.

Colton: In the last analysis, the Church can be judged by two criteria.

Ashton: Just what are they, Brother Colton?

Colton: First, what it does now teach and what it has always taught its people; and second, what it has done and is doing now.

Hinckley: Suppose we begin with its teachings. They are the standards by which the membership should govern their lives.

Colton: The Lord, speaking of this day, said through His prophet: "That law of the land which is constitutional, supporting that principle of freedom and maintaining rights and privileges, belongs to all mankind and is justifiable before the Lord. Therefore" (he continues), "I justify you and your brethren of my Church in befriending the constitutional law of the land." Since its earliest days the Church has taught that governments were instituted of God for the benefit of man and that they should derive their just powers from the consent of the governed. When that course is not followed you get tyranny, oppression and persecution.

Ashton: As the Mormons well know in their early history.

Hinckley: Well now, Elder Colton, I suppose you could cite

a great many other official pronouncements on the subject of the Church and loyalty to the government—but what about the deeds? Has the history of Mormonism shown that the Church has lived up to those teachings?

Ashton: Yes, what story do you find in the history?

Colton: Before getting to that, let me repeat that one of our Articles of Faith declares that we believe in obeying, honouring and sustaining the law. The Church has a record of loyalty in times of emergency of which it can well be proud.

Ashton: For instance?

Colton: My own grandfather was one of five hundred . . . members of the Mormon Battalion. . . .

Ashton: Was his name "Colton?"

Colton: It was. When the government called for volunteers he left a family on the prairies. His family consisted of a wife and five children. He responded to the call of his country in time of peril. The Mormon Battalion made the longest infantry march in history.

Ashton: What war was that . . . and what year?

Colton: That was in the Mexican War in 1846. Believe me, it was no small sacrifice for those men to leave their families poorly provided for and go on a journey of this magnitude and which was fraught with such danger.

Ashton: And let me tell you, Elder Colton, that those heroic desert fighters to-day in Lybia have nothing on the Battalion boys of '46.

Hinckley: What do you mean?

Ashton: Even though the Mormon soldiers were never called on to shed human blood, they marched, as you said, over 2,000 miles over blistering wastes. And they marched! They didn't have jeeps in those days. Sometimes they peeled leather off their saddles to boil for food. They cut rings of hide from the legs of their dead oxen for shoes. They could really take it!

Hinckley: But that was in pioneer times. Perhaps the feeling was different then.

Colton: If ever our people had reason to turn down the call of the government, it was then. It had failed to protect them from the mobs that drove them from their homes. But nonetheless they loyally answered the call. And our people can well be proud of their record also during the Civil War, the Spanish-American War, and the First World War.

Hinckley: But **now**, what about the boys in the Service? Thousands of young men whom the Church has sent into the service of the country. What about them? Has the Church done anything or can it do anything to those young men to make them better soldiers to the nation?

Colton: It is fundamental that the clean-living young man makes a better soldier, a better citizen and is a better asset to his country than one who does not live the Christian life. It is fundamental to the teachings of this Church, also, that its members should be honest, true, chaste, benevolent, and

Ashton: That's one of the Articles of Faith, isn't it, Brother Colton?

Colton: It is. God has promised that if man will do His will he shall know of His doctrines. Clean life and obedience to righteous laws gives to the true followers of Christ a testimony that He lives. That testimony is one of the most stabilising influenecs in life.

Hinckley: You would say, then, that a young man who has a testimony of the Gospel with the stability which it gives—the moral and spiritual balance, possesses as a soldier a very definite asset?

Colton: Yes. As an illustration, I personally heard one good mother say while bidding goodbye to her son who went to the first World War: "My boy, there are just two requests I make of you: First, promise me that you will be true to your country. I could even bear, if necessary, to have you come home dead, but I could not bear to have you come home having been untrue to your country. Second, tell me you will be true to the ideals of your Church, in being virtuous, in abstaining from the use of tobacco and strong drink." That boy told me afterwards that by being true to his Church he served his country and also came home clean.

Ashton: In fact, don't you think we could say, then, Brother Colton, that the Mormon boy with such an attitude as he goes into the armed forces has something that's invaluable?

Colton: I think so.

Hinckley: We also hear a good deal about profanity among the men, about the commonness with which they take the name of God in vain. How can we expect the blessings of heaven unless we keep the commandments of God?

Ashton: That's a question many people are asking these days.

Hinckley: In that connection I've been interested in an order George Washington issued when he commended the Continental Army. I'd like to give it to you, if I might.

Ashton: Go ahead.

Hinckley: "Many and frequent orders have been issued against the unmeaning and abominable custom of swearing, notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever. His feelings are much wounded by the oaths and imprecations of the soldiers. . . . The name of that Being from whose bountiful goodness we are permitted to exist, is unceasingly imprecated and profaned in a manner as wanton as it is shocking. For the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprincipled as it is wicked and shameful."

Colton: And another thing that needs attention in these times is the matter of virtue.

Hinckley: You're speaking now with reference to the commonness of vice and immorality?

Colton: Yes. Our own President Grant has said that "the

crying sin of the age is a lack of virtue. There is just one standard of morality in the Church of Christ. We have been taught from our childhood, thousands of us, who have been raised in this Church, that second only to murder is the sin of losing our virtue.

Ashton: With respect to that, Brother Colton, the First Presidency in its April Conference message made a brief but profound statement on moral purity. They said, "Better dead clean than alive unclean."

Hinckley: Was that with reference to the boys in the service?

Ashton: Yes, I think so particularly, but that thought has run through Mormon philosophy from the beginning.

Colton: And may I say that a testimony of the Gospel, a testimony that God lives, inspires lofty ideals, creates a desire to do one's duty, gives strength to live righteously, and leads to a personal knowledge that there is a life after this one.

Hinckley: I wonder if people generally think that's as important as you indicate.

Colton: Well, I remember distinctly that a United States Congressman . . .

Ashton: By the way, you were in the United States Congress for some years, weren't you, Brother Colton?

Colton: Yes, for twelve years. This particular man, after visiting a Latter-day Saint Sunday School and listening to our young people bear personal testimony to the existence of God, said to me, "I'd rather have my boy start in life with a testimony that God lives than I'd have him have anything else in the world. It is such a stabilising influence to a young man."

Hinckley: Certainly the young man who had a convincing testimony of the Gospel of Jesus Christ would be very loathe to engage in anything that might be considered shameful. I think that goes without saying.

Ashton: Absolutely.

Hinckley: Now one other thing in connection with these boys in Service . . . we've heard a great deal of late about the need for becoming hateful and vengeful, that we've got to stir up real hatred before we can win this war.

Colton: Personally, I do not subscribe to the doctrine at all.

Ashton: I agree with you there, also.

Hinckley: I think that a statement which President Joseph F. Smith made during the last war is perhaps as fitting now as it was then. In speaking to the people of the Church and the people of Utah particularly, he said . . .

Ashton: He was the President of the Church during the last Great War?

Hinckley: That's right . . . he died just eight days after the Armistice was signed. He counselled the people "to maintain above all other things the spirit of humanity and love and peace-making; that even though they may be called into action

(Continued on page 784)

15,000 Mormon Men In Armed Services Of United Nations.

THE war to defend the free agency of man has reached a climax. From now until victory is won the offensive will be with the plain people of the earth. United in the common struggle to preserve the individual liberties which are the bulwark of civilisation, not the least of which is religious freedom, are men of all the great religions. Standing by the side of brothers of Protestant and Catholic beliefs and others of non-Christian creeds are 15,000 men of the Church of Jesus Christ of Latter-day Saints—commonly called "Mormons."

President Hugh B. Brown, L.D.S. Religious Co-ordinator for the men in the Armed Services, has visited many of the far-flung military posts and stations. He reports that Mormon men of their own initiative are holding and officiating at religious services. One example given by President Brown is indicative of the general attitude:—

"I visited a camp in Texas recently, arrived on Sunday morning unannounced, and called upon the Chaplain of the Camp, a Baptist Minister with broad views and a sympathetic and understanding outlook. I asked him if there were any Mormons in the Camp, and he replied, 'Come with me; I think we can find some.' We went to the chapel. It was 10.30 in the morning, and we heard male voices singing, 'Come, Come, Ye Saints.' We went in and found forty-eight young men assembled there. Five returned missionaries were on the front bench. One was presiding and the other four officiating at the Sacrament table. All of them were privates.

"I sat with the Chaplain through the service, and have attended few more spiritual meetings than this one in any Army camp.

"At the close of our service the Chaplain said, 'I know of no other case where laymen, of their own volition, congregate and hold religious service without the guidance of some Chaplain or Church leader. It is a distinct tribute to your Church, its organisation and discipline to find its young men carrying on when so far away from home.'

"The above is but an isolated case as in practically all the camps where these young men are in training they hold religious service, always with the consent of the Chaplain in charge, but with complete freedom in the manner of their worship, and frequently their numbers are doubled by the attendance of men of other faiths."

★

Fight the good fight with all thy might
Christ is thy strength and Christ thy right;
Lay hold on life and it shall be
Thy joy and crown eternally.

Who's Who?

MORMONS IN THE FORCES

Harold H. Blackmore

Harold H. Blackmore was born in Cardston, Alberta, Canada. As a rancher in the Cardston locality he became expert in the Western art of bronco riding and acquired the nickname "Pete."

In 1928 Elder Blackmore came to Great Britain as a missionary, where he laboured in the Newcastle and Hull districts. After returning to Canada, he continued his Church activities, being a member of the Alberta Stake Sunday School Board, and chairman of the Cardston First Ward Genealogical committee. Later he moved to Leavitt, where he served as M.I.A. president. In 1940 he played a leading role in "The Wings of Victory," by Maxwell Anderson.

Last May Fireman Blackmore joined the Canadian Fire Fighters and is now stationed in England.

Kenneth C. Chatwin

Kenneth C. Chatwin, of Phoenix, Arizona and Washington, D.C., has returned to England as an officer of the United States Army Air Force.

Elder Chatwin was a missionary in the British Mission from July, 1929, until July, 1931. During this period he served in the Norwich district, where he was president of the Ipswich Branch. Later he became president of the Birmingham District.

Elder Chatwin is a graduate of the Arizona State College of Tempe, Arizona, where he received a B.A. degree in Education. He then studied law at the George Washington University Law School in Washington, D.C., and was awarded an L.L.B.

Major Chatwin left the Government service when the war clouds loomed to join the Army. He is by no means an Ersatz officer of the type who frantically uses any pressure available to snatch a commission before the draft catches up. Major Chatwin requested a call to active duty in January, 1941, and was ordered to duty as a Second Lieut. in the office of the Under-Secretary of War. He earned promotion to First Lieut. under peacetime procedure. Two months after Pearl Harbour he was promoted to Captain. In July of this year he requested a transfer to England to do his part in another mission—that of insuring the survival of free government. Last week he was promoted to the rank of Major in the Army of the United States.

A talented, devoted wife and chattering baby daughter count the months until it will be over over here.

Eileen Tyler

Here are some dry statistics about a Red Cross Sister—Eileen Tyler. She hails from Los Angeles and is a member of the Arlington Ward of the Church.

In Los Angeles, Eileen was a professional entertainer with her two sisters and brother, her father being their teacher-manager. This troupe played and sang Mexican and Spanish music, using as their media the stage, motion picture and radio.

For the past two years Sister Tyler has worked in the Federal Bureau of Investigation in Washington. Last summer she volunteered for overseas duty with the Red Cross and was a member of the first group to land in England.

It was no mistake for the M.I.A. to select Eileen as the Queen of the Gold and Green Ball in Los Angeles. Rumours of her pulcritude came to London via a staff sergeant while Eileen was still somewhere in the north of the country. Now Eileen is in London as entertainment director of the Milestone Club.

She has always been in the midst of Church activity, having been president of the Gleaner Girls for two years; organist for four years; and Sunday School teacher in Whittier and Arlington Wards.

Sister Tyler considers herself particularly fortunate in her English assignment, the experience over here being invaluable and the country beautiful in its own individual way.

The Latter-Day Saints' "Millennial Star"

THURSDAY, DECEMBER 3, 1942

EDITORIAL

Thanksgiving Day

IN the City of Washington, U.S.A., by a proclamation of President Abraham Lincoln a National Thanksgiving Day was established on the 15th day of July, 1863, to be had in perpetuity on every fourth Thursday in the month of November.

This great day of national thanksgiving, praise and prayer was fittingly observed by a large body of American soldiers and American people gathered in the City of London.

An historic U.S. service was held in Westminster Abbey, which on this occasion was an American Church open to worshippers of every creed and faith. Soldiers and women of the United States Forces, members of the Church of Jesus Christ of Latter-day Saints, were there too. The English people in the congregation at the Abbey and those listening to the service over the Radio caught the spirit and the significance of the celebration first made more than 300 years ago by the Pilgrim Fathers.

The peoples of the United Nations filled the great historic shrine to pay gracious tribute to our God. Realism blended with symbolism as the Old World and the New World joined together in the spirit of worship.

An old verger with a gilded staff led a young American soldier bearing the Stars and Stripes along the central aisle and up to the altar. On either side of them, as the old Englishman and the young American walked slowly past, stood row on row of fighting men and women. They looked erect, alert, fearless and determined to fulfil their duties with the help of God.

Behind the flag walked Mr. Winant, representing in Britain the President of the United States, and Mr. Biddle, Ambassador to the Allied Governments, whose status of independent nations remains inviolate among the free peoples, was in the procession with General Russell P. Hartle, deputy commander of this theatre of operations.

The great congregation and the Abbey choir sang the Doxology, and in the hushed silence that followed, President Roosevelt's Thanksgiving Day Proclamation was given by his ambassador:—

"It is a good thing to give thanks unto the Lord.

"Across the uncertain ways of space and time our hearts echo those words, for the days are with us again when at the gathering of the harvest we solemnly express our dependence upon Almighty God. . . .

"It is fitting that we recall now the reverent words of George Washington—'Almighty God, we make our earnest prayer that Thou will keep the United States in Thy holy protection'—and

that every American in his own way lift his voice to prayer.

"I commend that all of us bear in mind this great Psalm: 'The Lord is my shepherd: I shall not want.' Here the President repeated the words of the 23rd Psalm.

"Inspired with faith and courage by these words, let us turn again to the work that confronts us in this time of national emergency: in the armed Services and the merchant marine, in factories and offices, on farms and in the mines, on the highways, railways and airways, in other walks of public service, and in our homes."

Latter-day Saints in Great Britain join with their fellow members in the United States, where the Church of Jesus Christ is established and where His Voice is heard again in the Holy Temples built unto Him, to offer their gratitude and thanksgiving for His blessings and protection.

We in this Mother country of ours have suffered much in waging a battle against ruthless and godless oppressors. Our wounds are deep, our pain is great; our generation shall bear the scars of this great struggle. But we no longer stand alone. Russia and the United States of America have joined us and our Dominions to put down once again, and, we hope and pray, for the last time, the evil that is on our doorstep, oppression and slavery that threaten to engulf us. Therefore we pray to our Almighty God that He will help us to remain free, to maintain a society and a commonwealth of nations where we can worship according to the dictates of our own conscience; where we can dwell in peace and tranquility. We pray for Victory of Right over wrong, of Truth over falsehood and Good over evil. We realise that in a measure we have brought upon us this calamity, for many of us have forgotten our Father in Heaven when we lived in the midst of plenty, when we went about heedless of the teachings of Jesus Christ.

Therefore we pray, with our fellow Christians, not only for Victory over our enemy, but over our sins, personal and national, for we see with our own eyes so much wrong in our midst that in a way we dare not lift our voice to Heaven; we are not justified to ask Him to help us when we have failed and are failing day by day in not doing His will nor observing His commandments.

Our Father in Heaven, our God, in whose image we are made, and His Son, Jesus Christ, our Elder Brother, look down upon us from their exalted place, and what do they see? Carnage, hatred, evil and bloodshed on a scale never known before. Their hearts must be bleeding to watch us behave as we do; their anxiety must be great.

When we turn away from these things, when we remember the Lord in our prayers and do His Will, He will accept our repentance, our contrite hearts and spirits, and we shall be delivered.

"Notwithstanding their sins, My bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy."—Doc. and Cov. 101: 9.

Seek Ye Out Of The Best Books Words Of Wisdom . . .

OF things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of nations and the judgments which are on the land. . . .

THAT ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

—Extract from Section 88, *Doctrine and Covenants.*

GENERAL J. C. SMUTS'

PLANS FOR A BETTER WORLD

PLANS for a **Better World** (Hodder and Stoughton, Ltd., London) is a collection of the speeches of Field-Marshal The Right Honourable Jan Christian Smuts.

The same issue of a London newspaper which headlined the initial victory in Egypt also pictured a member of an armoured brigade of the famous Eighth Army. The soldier was stretched on the sand in the shade of his armoured truck—head propped on a bedding roll—reading General Smuts' **Plans for a Better World.**

General Smuts is a veteran of the past with a vision of the future. Born in 1870, he was appointed Supreme Commander of the Boer Forces in the Cape. During the World War he served as a member of the Imperial War Council; formulated the plan for the defence of London; recommended the amalgamation of the Army and Navy Air Arms into the R.A.F.; and, with Milner, arranged for unity of command in France.

President Wilson and General Smuts, together, prepared the Covenant of the League of Nations. After the peace conference, General Smuts became Prime Minister of South Africa. In 1930 he visited the United States as an advocate of the League of Nations, and in 1931 he was elected President of the British Association for the Advancement of Science. When war came again in 1939, Smuts was called to the helm once more as Prime Minister.

As a statesman of the world, Smuts foresaw with Wilson the inevitability of an international organisation if war was to be outlawed. In May, 1941, in a broadcast on the subject of a new world order, General Smuts reiterated his views—the same as his prophecy of a decade ago now sadly fulfilled—in these words:—

"It seems to me that the day of the small independent sovereign State is passed. That is the sign of the times. In the absence of a mighty world organisation the sad fate of the small independent States of Europe in our day is likely to be their fate more and more in the future. Hitler's victorious course so far has at least proved that much. Philip of Macedon and Alexander the Great proved the same for the Hellenic world. The Greek City State of ancient history and the small independent nation State of to-day were and are anachronisms in the circumstances of their respective times. . . .

"The crux of this great step in the organisation of our world will be the attitude of the United States of America. I wish to speak quite plainly on this point. I feel convinced that the United States of America, in abandoning the League of Nations to its fate, after taking the leading part in its foundation, helped to pave the way for the world war which is now devastating Europe and into which she will herself inevitably be drawn. (Speech delivered seven months before Pearl Harbour.) Great is thus her responsibility for the world situation of to-day, although, of course, I do not deny the greater responsibility of others. She has her share of responsibility for the past; she has an even greater responsibility for the future. Her unique position in the world, her vital stake in the issues in dispute, the dangers which face her also in a world in chaos —all these considerations place a heavy duty on her in this matter of world organisation.

"Isolationism is as dead as the absolute sovereignty of the national State. Security, reform, better ordering of our world community—all call for an effective common authority. Thus only can our world be made reasonably safe for peace and liberty—the twin ideals of Democracy."

The latest speech on this same topic is General Smuts' address to the two houses of Parliament on October 21st last, on the Offensive Phase and After:—

". . . This war is a new Crusade, a new fight to the death for man's rights and liberties, and for the personal ideals of man's ethical and spiritual life. . . .

"I therefore come to the question: What is the sort of world which we envisage as our objective after the war? What sort of social and international order are we aiming at? These are very important questions, deserving of our most careful attention if we mean not only to win the war but also the peace.

"Our ideas on these matters 22 years ago were much too vague and crude, and at the same time much too ambitious, with the result that when they came to be tested by hard experience they proved wanting, and their failure helped to contribute to the present conflict. With that experience before us we ought this time to hammer out something more clear, definite and practical.

"A great deal of thought is no doubt already being given to these matters, and one may hope that we shall approach the peace much better informed and equipped than we were last time.

"Certain points of great importance have already emerged. Thus we have accepted the name of "the United Nations." This is a new conception much in advance of the old concept of a League of Nations.

"We do not want a mere League, but something more definite and organic, even if to begin with more limited and less ambitious than the League. "The United Nations" is itself a fruitful conception, and on the basis of that conception practical machinery for the functioning of an international order could be exlored. . . .

"As between the nations, a new spirit of human solidarity can be cultivated, and economic conditions can be built up which will strike at the root causes of war, and thus lay deeper foundations for world peace.

"With honesty and sincerity on our part, it is possible to make basic reforms both for national and international life which will give mankind a new chance of survival and of progress.

"Let this programme, by no means too ambitious, be our task, and let us now already, even in the midst of war, begin to prepare for it.

"And may Heaven's blessing rest on our work in war and in peace."

PERSONAL CREDO OF SMUTS

An insight into General Smuts' individual philosophy is obtained from an address given in October, 1934, when he was installed as Rector at Saint Andrew's University. The General expressed this to be his individual credo:—

"My fundamental impression of life I can give you in words which most of you know from your childhood. . . . The world is good. . . . We need not approve of all the items in it, nor of all the individuals in it; but the world itself, which is more than its parts or individuals, which has a soul, a spirit, a pull, a fundamental relation to each of us deeper than all other relations, is a friendly world.

"I have passed through pretty rough passages. . . . But through it all my conviction has only deepened that there is nothing in the nature of things which is alien to what is best in us. There is no malign fatalism which makes fools of us in our dark striving towards the good. On the contrary, what is highest in us is deepest in the nature of things, and as virtue is its own reward, so life carries its own sanctions and the guarantee of its own highest fulfilments and perfections. That is my ultimate Credo; and it is not founded on hearsay, but on my first-hand experience in that cross-section of the world which I have lived through. This is no doubt a slender basis of fact for so large a conclusion. But the final convictions are not inductions from experience, but insights into it. I remain at heart an optimist.

"In the events of our times I see much ground for anxiety but none for real pessimism. Human nature is not so one-sided and ill-balanced that we need look on our civilisation as doomed. It has survived great shocks in the past and will survive this one, too. In spite of all its defects, the human mind has already solved most difficult problems in national organisation and even begun to lay the foundations of an international order. These are long-range problems, and the pessimist makes a great mistake in taking a short-range view of them. Looking at the broad human situation to-day, one gets a very different impression from that of the pessimist."

The "Spirit of the Mountain" address, delivered in May, 1923, on Table Mountain in South Africa, is an expression of

(Continued on page 782)

Chronology Of The War

NOVEMBER

"Now this is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."—Prime Minister Winston Churchill.

Nov. 1. Stalingrad still holds on.

3. Election day in United States. Strong Republican trend because Roosevelt administration has demanded "all out" sacrifice and yet has not produced tangible victories.

4. British Eighth Army breach Rommel's line between El Alamein and El Rahman.

6. Stalin speaks at 25th anniversary of October Revolution. States Red Army is preparing to strike back. Predicts Allies will open a Second Front soon.

7. German organised retreat from Egypt turned to rout of 100,000 men and component equipment; 25,000 Italians trapped by General Montgomery's forces.

8. The United Nations open a Second Front at 2.0 a.m., when powerful American forces, supported by the Royal Navy and the R.A.F., land at many points in French North Africa.

9. Algiers surrenders in 18 hours; Casablanca and Oran fight on. Hitler says, "I will never flee Germany."

10. American tanks enter Oran. Admiral Darlan, Commander of the French Fleet, is in Algiers being "entertained with all the respect due to his dignity and rank."

11. Hitler scraps armistice terms with Vichy; Germans occupy all France. Darlan orders resistance against United Nations to cease in French North Africa, including Casablanca; Dakar omitted.

12. Royal Navy praised for "largest amphibious operation in history," in which over 500 ships participated in convoy of American expedition to North Africa. Germans pour into Bizerta and Tunis by planes.

13. Tobruk recaptured by British. German and Italian losses through casualties or capture in Battle of Egypt estimated by General Alexander at 75,000 men. Petrol supply fails; Axis loses 500 tanks and 500 planes.

14. Genoa bombed by R.A.F. for third time in eight days; heavy damage.

15. Church bells throughout England—silent since May, 1940—ring in celebration of victorious outcome of Battle of Egypt.

16. Japanese Armada smashed by U.S. Fleet and Air Force in Solomons in three-day battle beginning Friday, the 13th. Japanese naval losses include: 2 battleships, 6 heavy cruisers, 2 light cruisers, 6 destroyers, 8 transports, and 4 cargo transports. Estimated 24,000 Japanese troops drowned.

Nov.18. Tunisia air grapple begins.
19. Mass R.A.F. raid on Turin without loss; 4,000-lb. bombs hit Fïat aero-engine works. Russians defeat Nazis in battle at approaches to Georgian Highway in Caucasus; 5,000 Axis casualties.
22. Russians advance 50 miles in three days to cut German railway communications between River Don and Stalingrad.
23. Dakar—strategic sea and air base in West Africa—comes over to Allies. Australian troops capture Gona and battle for Buna—twin bases used in Japanese drive over Owen Stanley Mountains toward Port Moresby.
24. Russians announce that in pincers movement in Stalingrad area during past six days 41,000 Axis troops have been killed, 36,000 captured, and booty amounting to 1,164 guns, 431 tanks, 3,940 lorries and 5,000 horses taken.
25. American forces hold Thanksgiving Services in Westminster Abbey, this being first time in 900 years that Abbey allowed services other than those of Church of England.
27. French scuttle fleet as Nazis seize Toulon—sixty warships, consisting of 230,000 tons, sunk by crews.
28. Russians close gap behind Germans in vast Stalingrad sack, trapping 250,000 enemy troops east of Don. Nine Axis supply ships sunk attempting to supply Tunisia and Tripoli.
29. Premier Churchill, in world-wide broadcast, warns Italy to get out of war or be knocked out. Four-ton bombs dropped on heart of Turin in heaviest raid on Italy.
30. Soviets strike in new sector, capturing 300 villages in three days and surrounding communication centres of Rzhev and Veliki Luki, north-west of Moscow. British and Americans within gunfire range of Tunis.

★

SEEK YE OUT OF THE BEST BOOKS WORDS OF WISDOM. . . .

(Continued from page 780)

the religious testament of the Statesman-Warrior:—

"The Mountain," he said, "is not merely something externally sublime. It has a great historic and spiritual meaning for us. It stands for us as a ladder of life. Nay, more, it is the great ladder of the soul, and in a curious way the source of religion. From it came the Law, from it came the Gospel in the Sermon on the Mount. We may truly say that the highest religion is the Religion of the Mountain."

"What is that religion? The Religion of the Mountain is in reality the religion of joy, of the release of the soul from the things that weigh it down and fill it with a sense of weariness, sorrow and defeat."

The speeches of General Smuts collected in **Plans for a Better World** are recommended reading for all those who are working and fighting for a Democratic civilisation based upon Christian concepts. W. B. A.

Message To Men In The Forces

IN this terrible war now waging thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said, "those that die in Me shall not taste of death, for it shall be sweet unto them." (*Doc. & Cov.* 42: 46.) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellowmen, have put into motion eternal forces they do not comprehend and cannot control. God, in His own due time, will pass sentence upon them.

"Vengeance is mine; I will repay, said the Lord" (Romans 12: 19).

To our young men who go into Service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honour and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation; He will guard and protect you to the full extent that accords with His allwise purpose. Then, when the conflict is over and you return to your homes, having lived the righteous life, how great will be your happiness—whether you be of the victors or of the vanquished—that you have lived as the Lord commanded. You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched. Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY

The First Presidency.

"WHAT HAS THE CHURCH TO CONTRIBUTE TO THE WAR EFFORT?"

(Continued from page 773)

they will not demolish and destroy the principles in which we believe, that when they went forth into battle, they should go forth in the spirit of defending the liberties of mankind, rather than for the purpose of destoying the enemy."

Colton: There can be no lasting peace gained by victorious armies whose cause is unjust and which brings misery and distress to the human family. The designs of God, on the other hand, have always been to promote universal good to all the world and to establish peace and good will among men. A peace built upon the principles announced in the Ten Commandments and in the Sermon on the Mount will be lasting.

Ashton: Just what were some of those principles, Elder Colton, that were brought out in the Sermon on the Mount? I don't think we read our Bibles as much as we should nowadays.

Colton: I feel sure we do not. Among Christ's precepts were the principles of universal love, of treating each other as we would like to be treated, in other words . . . the Golden Rule; that we shall not envy nor seek undue power over our fellowmen, and a hundred other principles that might be mentioned, all based upon the proper love of mankind as shown in the example of the Lord Himself.

Hinckley: The difficulty lies in the fact that men talk of these Christian virtues, but too often fail to heed them.

Colton: I think the real reason for that is that men generally do not truly believe in the reality of Jesus Christ. They pretend to worship at the shrine, without recognising the King.

Ashton: And there, don't you think, the Church of Jesus Christ of Latter-day Saints has a contribution to make to the world, in its sure testimony of the reality of Jesus as the Son of God?

Colton: I certainly do.

Hinckley: Well, now gentleman, I believe this discussion brings us to the following conclusion on the question of the Church's contribution to the war effort in which our nation is engaged: First, by virtue of its doctines, its record, and the present teachings of its leaders, it has instilled in its membership a strong sense of loyalty to the leadership of the nation. Secondly that that loyalty is bearing fruit in the great contribution of manpower and means made by the Church and its membership. And thirdly, that in providing its young people, since the days of their childhood, with divine teachings regarding physical health and moral cleanliness, in teaching them to pray, and in providing the means whereby they may each receive a personal testimony of the necessity for keeping themselves clean and fit in this life, and of the reality of a life after this, it has performed and is performing a singular service to the nation.

Xmas 1942, Invitations

FOR THE ATTENTION OF ALL OUR MEMBERS IN THE FORCES

A number of our members have sent in invitations in response to our notice in the "Star" of November 12.

Owing to certain Army regulations, the plan must be changed slightly.

Here is what you must do: Those in the Forces, consult the "Millennial Star," find the branch address nearest to your post, attend the meetings between now and Christmas, get acquainted with the branch president and the members, they will do the rest, and you will spend the Christmas this year in a Latter-day Saint home. Bring a friend with you.

Those in the branches, see your Branch President and tell him your wishes to entertain one or more of our soldier-members and perhaps their Army pals.

There is good will in the hearts of all Latter-day Saints towards their fellow-members and mankind at large.

Brothers-in-arms, spend your Christmas this year with them.

Sisters-in-the Forces, you are most welcome, too.

On the back cover of this "Star" is printed the list of all our branches. Find the nearest one you can get to, meet the folks there—they will be glad to have you with them for Christmas. Don't disappoint them.

Here are excerpts from invitations sent to the Mission office:—

"I would esteem it an honour to have the privilege of entertaining one or even two brethren, either Canadian, American or English."—Mrs. E. Peacock, South Shields.

"We are willing to entertain one or two soldiers and will do our best to make them feel at home and comfortable."—Brother and Sister Smith, Halifax.

"I would feel only too proud to have one or two. My home is very humble, but any of God's children can share with us."—Sister M. A. Wild, Eastwood, Nottingham.

"I should be pleased to take two."—Sister May Oliver, Haynes, Beds.

"We have room for two brothers or sisters to stay with us for Christmas. I hope many of our Saints will open their homes to our brothers and sisters away from their own land and people."—Sister Iris M. Gardner, Kidderminster.

"We shall be happy to have some of our boys stay with us over Christmas."—Brother and Sister Fred Laycock, Pudsey.

These and many other kind members are advised to refer their invitations to the President of their Branch, who will help in making Christmas arrangements between them and our members in the Forces, who visit the branches between now and Christmas.

(American soldiers are not permitted to write to people they are not acquainted with personally. Our branches of the Church are the places where acquaintance should be made in the first instance.)

A. K. A.

(See Over.)

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Room 26,
17. St. Nicholas Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
Enquire
15D, Westkirk Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street.

Blackburn:
Heaton Chambers,
4, Heaton Street.

Bradford:
L. D. S. Chapel,
Woodlands Street.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L. D. S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Enquire
48, London Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Halifax:
38, Clare Road,
off Horton Street.

Handsworth:
L. D. S. Chapel.

Hanham:
Co-Operative Hall,
High Street,
Kingswood,
nr. Bristol.

Hanley:
First Floor,
14, Percy Street.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Kingstanding:
1, Orpington Rd.,

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Dallow Road.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
77, Cobourg Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street.

Pudsey:
Enquire
8, Fern Terrace,
Thorpe Road.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Lyons Road.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Sparkbrook:
Conway Rd. Schools.

Staffordshire:
Washington Bldgs.,
Queen Street.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18. Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Weston-super-Mare:
23, Chesham Rd., N.

Wigan:
6, Standishgate.

Gt. Yarmouth:
Enquire
56, Wolseley Road.

The Ludo Press, 373, Earlsfield Road, London, S.W.18.